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The True CHARACTER Of a Rigid Presbyter:

With A

NARRATIVE

OF THE

Dangerous Designes of the English and Scotish

COVENANTERS,

As they have tended to the Ruine of our Church and Kingdom.

ALSO,

The Articles of their Dogmatical Faith,

And the inconsistency thereof with Monarchy.

To which is added,

A short History of the English Rebellion:

Compiled in VERSE,

By *MARCHAMONT NEDHAM*;

AND

formerly extant, in his *Mercurius Pragmaticus*.

The Second Edition, Corrected and Amended.

LONDON:

Printed by the Assignes of *J. Calvin*; and are to be sold by *T. Croftin* Presbyter at the signe of the Lay-Elder near the stool of repentance in *White-Chappel*. 1661.

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To the

READER.

'TIs not unknown to the meaneſt Capacity (I preſume) that Presbytery has ever been a Faction of a very hot and fiery Conſtitution: And ſince this later Age has produc'd ſo many of theſe Hot-ſpurs and Pulpit-Firebrands, I did imagine 'twere no abuſe in me to divulge what our moſt refined Intellects have heretofore penned: for I do utterly diſown the Piece, as the iſſue of my own Brain; and am bound to confeſs, that it is but a Collection of what has been penned by the beſt of our Modern Age; onely huddled into the Mould of a Character; not out of any contradictory temper of my own, or a vindicative ſpirit, but to ſatisfie the world, that what heretofore hath been predicted or mentioned of them, they were reſolved

to manifest as an infallible truth; and prove that an Oracle, which was delivered onely as an Opinion. But 'tis inevitable, if we may give credit to what the Satyrist boldly and truely affirms:

Quo semel est imbuta recens servabit odorem
Testa diu, &c.

The Vessel must of necessity relish of that Liquor that first it contained. Wherefore, since the Original of this pretended new Light of Religion was Rebellion, I am altogether ignorant of any Plea they have to a Jure Divino; *since to make GOD the Author of so horrid a Crime, were absolute Blasphemy.*

Perhaps, Reader, *thou art of an opinion contrary to what is here written; I confess, that for a time my mind was wandring too, till some Causes made me to reflect with an impartial Eye upon our present Government: Hereupon I took view of their Reasons and Judgements who I knew to be learned: and supposing they who wrote before these times were most likely to speak truth, as being unintereſted in our affairs, from*

them

them I drew my Collections: then putting them in order, and comparing all together, they ſoon made a conqueſt over me and my opinion.

I know the high Talkers, the lighter and cenſorious part of people, will ſhoot many a bitter Arrow to wound my reputation, and charge me with levity and inconſtancy, becauſe I am not obſtinate like themſelves, againſt Conſcience, right Reaſon, Neceſſity, the cuſtom of all Nations, and the peace of our own. But this ſort of men, I reckon inter Bruta animantia; *among whom to do well, is to hear ill; who uſually ſpeak amiſs of thoſe things that they do not, or will not, underſtand.*

But prithee read, and then do what thou liſt. I have onely one word more, and that is to our Modern Phariſee, the Conſcientious Pretender: If he will not be convinced by clear Teſtimonies, but raiſe more duſt about our Ears to amaze the people, it muſt be concluded, that all this noiſe of Church-Reformation, Conſcience, and Covenant, is a meer malitious Deſigne to drive on a Faction, and ſet up themſelves in the ſeat of Authority.

Being convinced of the truth of theſe things, I conceive my ſelf obliged to ſatisfie others; and there-

therefore whatever I have been heretofore, I shall list my self henceforth,——

For King and Parliament.

Mercurius Pragmaticus.

The

THE CHARACTER OF A Rigid Presbyter,

WITH

A Discovery of those dangerous Designes of the English and Scotish Covenanters, as they have tended to the ruine of our Church and State.

TO give you an exact Character of him, is impossible; he is as changeable as a *Proteus*; yet if you please to have his Genealogie *ab origine*, which may be said to resemble a Welch Pedigree, take it as it was left by one of the best Pens of this Modern Age.

Never was there such a monstrous Babe, as this ru-

ling & domineering Presbytery; the Father of it is Rebellion, the Mother Insurrection, the Midwife Sacrilege, the Nurse Covetousness, the Milk Schism, the Coats Armour, the Rattles Drums, a bloody Sword the Coral, Money the Babie it delights to play withal: it grows up to be a stripling, and goes to School to a Council of War; its Lesson is on the Trumpet, its Fescue a Pistol, its play-days the days of Battel, and black-Monday the day of Judgment: it comes of age, and is married with a *Solemn League and Covenant*; it begets Children like it self, whose blessing upon them, is the power of the Sword; and whose Imposition of Hands, are broken Pates. This Monster cries down the antient Catholick and Apostolick power which the Bishops had, and then takes it up again, and exercises it in a higher nature than ever Bishop did; even to the deposition of Kings, and the delivering them up to the Executioner.

Should we trace this viperous Brood from their first rise and original, we shall find their Designes founded on Rebellion, to the ruine and destruction of the Prince and Bishop of *Geneva*, under whose Dominions the Faction first pullulated. 'Twould be too prolix, and inconsistent with a Character, to tell you how they have dealt likewise with our Princes here at home, verifying that Maxime,

NO BISHOP, NO KING.

But take a short Epitomy of their Actions in what followeth: And

First of *Geneva*,

Calvin with his Gladiators having expuls'd the Prince and Bishop of *Geneva*, erects a Government so

so lofty and unexpected, that the People would have nothing to do, either with him or it, and thereupon banished him: being in exile, he plots and contrives the pacification of the peoples fury, by inventing his new fangle of Lay-Elders, which made them sharers in the Government, and endeared the people to him, so that all parties were agreed.

As for our Princes at home,

Do but observe the behaviour of *Knox* and *Buchanan*, and the rest of that Gang, to *Mary* Queen of Scots, as it is related by King *James* himself, in his Discourse at *Hampton*-Court to the Presbytery. These two pre-mentioned, *viz. Knox* and *Buchanan*, came to *Mary* Queen of Scots, telling her, That by right no Pope nor Potentate whatsoever had any superiority over her, in her own Dominions, either in cases Civil or Ecclesiastical, but that she was Supreme in both, and constituted by GOD, as the only nursing Mother of his Church within her own Kingdom; and therefore conjured her to have a care of the *Evangel* of Christ, as she would answer it at the dreadful Day of Judgement: She first gives them her Ear, and at last her Authority; they make use of it in the first place to the pulling down of Bishops, and exalted themselves in their places; and when the Queen expected an absolute Supremacy, behold, all that this Rabble would allow her, was not so much as to have one private Chappel for her self, nor one Priest to serve GOD according to her own Conscience. She finding her hopes frustrated, and her self so much deluded, endeavours to recal her Authority; she takes up Armes, they oppose her, combat her, beat her out of her Kingdom; she flees

into *England* for refuge; they follow her with invectives, thrust jealousie into the Queen of *England's* Bosome concerning her; whereupon she was confined, and after a long and tedious imprisonment, put to death. Thus King *James* having put a period to his Discourse directed to Dr *Reynolds*, *Knewstubs*, and the rest, turns to the Bishops, and closes his Oration with this Animadversion: *wherefore, my Lords, I thank you for my Supremacie: for if it were at these mens disposals, I am very sensible what would become of it.*

If you desire to be satisfi'd concerning their dealings with King *James*, her Son, Father to the Martyr *CHARLES* the First, of blessed memory, you may find it in his *Basilicon Doron: Crebræ adversus me in Tribunitiis Conscionibus Calumniæ spargebantur; non quod ordinem aliquod designassem, sed quia Rex eram, quod omni crimine pejus habebatur.* Are these men fit to make good Subjects? Did they not convene him, and catechize him like a School-boy? Did he not protest unto his son *Henry*, that he hated their proud & haughty carriage, ever since he was ten years of age? Did he not say, that Monarchy and Presbytery agreed like GOD and the Devil? And have we not found it so, if we consider the carriage of our new-fangled Presbyterians in *England*, to *CHARLES* the First, his Son? But alas! I am mistaken, they fasted and pray'd, preached and writ against it, praying for a diversion of all such black intentions: and yet the Presbyterian took the Scepter out of his hand, in taking away the Militia, of which it was an Emblem; cast down his Throne, by depriving him of his Negative Voice; took his Crown, the fountain of Honour, off his head, by denying those Honour, on whom

whom he had worthily conferred it, without them; took away his Supremacy, signifi'd by the sacred Unction, wherewith he was anointed, in denying him the Liberty of his Conscience, in the point of Episcopacie and Church-government: nor would they treat a minute with their King, till they had made him acknowledge himself guilty (as they say) of all the blood that had been spilt throughout his Dominions: and notwithstanding all the Concessions on his part, that could possibly be granted, even to the very grating of his Princely Conscience; when he bid them ask flesh from his bones, and he would not deny it, if it might in any measure redound to the benefit of his people, praying that he might keep his Conscience whole, (the Queen Regent of all good mens actions, and he hoped there were none would force this Queen before him in his house, as *Ahasuerus* said to *Haman*) yet notwithstanding all this, was it voted unsatisfactory so long, till the Independent Army came from *Edinborough*, surprized and murdered him. He that said, The Presbyterian held him down by the Hair, while the Independents cut off his Head, said true enough. They murdered him as a King, before ever they murdered him as a Man: And when time serves, the Philosopher's Maxime will pass for good and current Logique at Court, *Qui vult media ad finem, vult etiam & ipsum finem*; He that wills the means conducing to the end, wills also the end it self: *Ergo* (will the Royalists say) since the Presbyterian put such courses in practise, as tended to the King's ruine, they certainly intended it, and are as deeply guilty as others. Nay, may not the Independent say, You took off his Authority, and we took

off

off his head; you made him no King, and we made him no Body; you made him a Man of Blood, and we treated him accordingly. Therefore at your doors, O ye Presbyterian Hypocrites, his innocent Blood is lay'd: nor is it any other than your Actions have been all along, and those committed by your Ancestors to former Princes and Kings. But sure there is some Excuse remaining; they fought for Religion. I wonder when the Church did change her Weapons: Must Prayers and Tears be turn'd into Pike and Musquet? Did GOD refuse to have his Temple built by *David*, a Man after his own Heart, because onely his hands were bloody? And will he now condescend to have his Church repair'd, and her Breaches made up with Skulls and Carcasses? Must Blood be tempered with the Mortar that must bind the Stones of his Temple in Unity? Or are the smitings of Brethrens strokes fit to polish her Stones withal? Hath GOD refused the soft voice, to remain in thunder? Or hath his Spirit left the gentle posture of descending down upon his Apostles, to the approaching of a mighty and rushing winde? To go about the reforming of a Church by humane strength, is quite as opposite to the nature of Reformation, as is the going about the repairing of a Castle-Wall with a Needle and Thred. He that looks to find such inestimable goodnesse within Iron-sides, may as well expect to find a Pearl in a Lobster. No, no, the Church must not be defended with Helmets, the Resisters of blows; but with Miters, which have received the cleft already; not by broken Pates; but by cloven Tongues; not by men clad in Buff, but by Priests cloathed with Righteousnesse. Decisions in matters

of

of Faith, must not be determined by Armour of proof; nor did the Sword of the Spirit ever make way to the Conscience by cutting through the Flesh. He therefore who takes up Arms against his Soveraign with pretences of defending his Religion, doth but take such courses as are condemned by the same Religion he would defend: and indeed, he doth but make Religion his stalking-Horse, to blind him, whilst he aims at that which he would have least suspect him; which when he hath effected, he means to get up upon the Horse, and ride him at his pleasure: they pretend the good of the Church, and intend nothing more but the Goods thereof; and like dissembling Lapwings, make a shew of being neareſt the Nest, when they are farthest off it.

But they fought for Liberty: These are *piæ fraudes, & Religiosi doli*; pious Frauds, religious Deceits: for pray what Liberties did they fight for? If for Liberty of Conscience, What do you mean thereby? If by Liberty of Conscience, you mean, That it shall be lawful for every one to make a free choice of his own Religion, or to be of his own Opinion, these are things which we ought not to have, much less to fight for; for then let us not blame every *Painim*, that bakes his cake to the queen of heaven, or every ignorant Votary, who creeps to his own Image, or makes his own Idol; for in this kind of liberty we do but sacrifice unto the net wherein we see our selves caught, and burn incense to the drag that hales us to destruction. Christians are not to be at such Liberty: loose Christians are but lost men: true Christians will be contented to be bound up in the Unity of the same Spirit, and with the bond of Peace: if the bond be broken,

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the Sheaf of Corn is but so many loose Ears, and no way fit to be carried into the Lords Barn: if we be Sons and Daughters, let us belong all to one House; if we be Servants, let us be all of one Family; if we be lively Stones, let us be all of one Building; if we be several Grapes, yet let us be all of one Cluster; if we be several Clusters, let us be all of one Vine; if we be Saints, let us have a Communion: for this is it which is called the Communion of Saints; this is it which is called Religion, which is derived *à Religando*, which signifies, to bind. Wherefore for the Puritan not to think himself bound to those Articles the Church proposes, is to be of no Religion; and to fight for this, is to fight for nothing.

Perhaps the Presbyter may likewise maintain, that he fought for Liberty from Oppression: That is but a weak Excuse, and carries little of Reason or Sence in it: for there is not any Man or Woman, of what Quality or Condition soever he be, that understands what belongs to any such thing; unless it be some few that have liberty to do what they will with all the rest.

But what if they took up Arms for the property of the Subject? Alas! I presume the Subjects had then so altered the property of their Goods, that had they but the old properties restor'd, they would not think it good fighting for a new; their expectations being so much deceiv'd, that instead of fighting for the property of the Subject, they rather found themselves subject to have all things in common.

If for the Laws of the Land; Whose Laws were they? Were they not the King's? And was it probable that he would not maintain the Foundation of his

his House from sinking? Would he not maintain his Leggs under him? Were they not supporters of that Body Politick whereof he was Head? Nay, does he not maintain himself, when he maintains them? for the King and his Laws may, without absurdity, be compared to GOD and his Word, both inseparable: for GOD is the Word, and the Word is GOD; so the King is the Law, as the Life thereof; and the Law is the King, as the Body of that Soul. Wherefore there needed not any fighting against the King upon this account, except it were by those who were ambitious to be Kings themselves.

As for Priviledges of Parliament, which possibly may come into the number of their pretences: I have read of *Jack Cade*, in the Reign of *Richard* the Second, who coming up as far as *London*-Stone, and resting himself thereon, vowed, That within three days, there should be no other Law but what did proceed out of his own Mouth. Now if it stand with the Priviledges of Parliament, to have a few *Jack Cades*, relying on their *London*-stones, to tell them what they must do, and they will have; if it stands with the Priviledges of the Presbyterian Parliament, to have Tumults to drive away their King, Armies to awe themselves, Countries to send up their Inhabitants in Multitudes, with Petitions in their Hats, Cudgels in their Hands, and Threatnings in their Mouths, then they have fought to some purpose. *Speed's Chronicle.*

But admit the *Puritano*-Parliament fought for all these particulars, so did the King too: so that the King might safely expostulate with his Parliament, as St. *Paul* did with the rest of the Apostles: Are ye

Fighters for the Protestant Religion? so am I: Are you for the Liberties of the Subject? so am I: Are you for the Lawes of the Land? so am I: Are you for the Priviledges of the Parliament? so am I: *And in all these things, I have laboured more abundantly than you all.*

Where lies the Quarrel then? It must of necessity consist in nothing but this, That they did not believe one another: and in that they both fought for one and the same Thing, the means of Reconciliation is taken away: for, had they differ'd in their Grounds, the Law might have been Judge between them; Reason might be Judge, the World might be Judge; but *Rebus sic stantibus*, instead of having reason to fight, they did but fight against Reason; both contended for the same Power, like the two Women that contended for the same Child: *Solomon* judged the Child to belong to her who would rather part with it all, than have the Child divided: Now the Parliament would have this powerful Child divided, half to the King, and half to themselves; the King rather was contented to lose all. In whom there is most affection and pity, in him is the Right of true Parentage.

But because there were no *Solomons* in that Age, we will go the down right way to work.

The Presbyter fought in defence of the Kings Person, Crown and Dignity; can you believe him? I'm sure you may believe and be confident the King did. They took up Arms to unite him to his Parliament, and make him a most glorious Monarch, by reviling his sacred Person, and bespattering him with malevolent Tongues; did they not then fight upon false Grounds?

Grounds? Did they not give themselves the lye? and shall they be believed still? But instead of being instructed by *Solomons* divided Child, they divided their *Solomon*. But if they had remembred what ill luck the Nation ever had by imprisoning their Kings only, they would have desisted speedily from their hellish Enterprize: for when they had imprisoned the old Lyon and the young, within their Grates, the third *Henry* and his Son, did they not make the whole Land shake? Had not the whole Kingdom a shrewd Ague-fit at that very time? Did they not (like fire too close besieg'd with Clouds) sally out in Thunder and Lightning, to the terrour and destruction of all those that stood in the way? What success had the imprisonment of *Edward* the Second? Upon his Imprisonment followed his Deposition, and the murder of his Person was the consequent of the Deposement of his Dignity. But what became of those that were the occasion of it, and did it? Is there one remaining of the Name of *Mortimer*? Was not that *Mortimer* who was the cause of his Imprisonment, beheaded? Were not all those who had a hand in it condignly punished? Nay, was not the immediate Heir of this too much Conniver at his Fathers Sufferings, and too ready Accepter of his Fathers Office, Imprisoned, deposed and murdered? And pray satisfy me in this likewise, What success had the imprisonment of *Richard* the Second? It cost the Kingdom whole Ages of miseries, 80 of her Nobility, and 100000 of her Commons, & the disposing of all her Royal Roses in their Buds, before they were half blown, until there was but one of a colour left in the Royal Garden of *Great Britain*; and they being married, made

a composure of Red and White, as blushing at the former Mischiefs.

The Presbyter is a Zealous Dragooner, the Holy Man of War, that is ever beating up his Drums against Loyalty and Nobility: search through the New Testament, and you may learn the Genealogy of our Saviour, by the Names in their Regiments; nor need the Muster-Master use any other List than the first Chapter of St. *Mathew*; which makes me admire how they could ever object to the King, the bringing in of Forraigners, when they themselves maintain'd such an Army of Hebrews. He is one that rifles Colledges, to promote Learning; and pulls down Churches, for Edification. He had once almost put out one of the Kingdoms Eyes, by clouding one of the Universities; and if that Scotch mist had farther prevail'd, had extinguish'd the other. 'Twas never a good world, since the name of Church was turn'd into Kirk, and afterwards dwindled into a Conventickle; 'twas a sad time ever since a feeble *By my truly* did walk the Streets as familiarly among us, as *Myn Heer* in *Holland*. But now we have his sacred Majesty restored to his right Title, we are confident of a better World, *Velit nolit Smectymnuus*, in spite of the Presbyters Teeth.

He is one that hath as little mind to do the Kingdom good, as the Church hath to lap holy-Water. He is a Pulpit *Boutefeu*, that uses to give the Congregation a Scottish Jigg, and so tune his Nose with Hymns and Songs for the destruction of the Nobility of our English Nation; a Butcher that exercis'd his Function, *Cum Privilegio*, in former times, endeavouring to bring Loyalty to the Shambles: one that ne-

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ver was quiet, till the Creatures of the Prerogative were all turn'd into the Pound together; till the Peers were pickled up with their King, to satisfie his ambitions on his Prince, and to feed on the Carcasses of the People. He is one that thinks it is his Priviledge, and would quote Scripture for't, *To bind the Kings and Nobles of the Earth in Chains*: and yet to dress out all for his more devout palate, the name of GOD must be placed in the front of his success, as if he were the only Darling of the Almighty, or rather, as if he were President in all the Proceedings and Consultations of the Presbyterian Israel. His God is his Mony, and therefore will rather make Mony of GOD and the Church, then fail of an Inheritance. He did endeavour some few years past, to convert our Times into the Primitive; and made great *CHARLES* wear Fig-leave Breeches, like *Adam*, by stripping him of his Royal Robes and Revenues.

As for the Scottish Presbyter, I am sorry I must waste Paper upon him: But being he hath ever endeavoured tooth and nail, according to his utmost ability, to make himself considerable by being troublesome, it will not be amiss to sound the depth of their constant Designes: which that I may the better do, give me leave to trace them in their Encroachments, from the first to the last, upon our English Nation.

When they first found themselves powerful in their own Country, they became most zealous in asserting the Presbyterian Discipline against the Episcopal; by which means they gained the Amity and Friendship of all the pretended Religious Party in *England*:

England: for they ſtood ſeemingly for no ſiniſter ends, but meerly for the purity of Religion, and Liberty of Conſcience, againſt Epiſcopal power and Innovations, as they termed the moſt antient Doctrine of the Church; as alſo, for the Laws and Liberties of the Nation, invaded by the Prerogative: for the redreſs of which Abuſes, a Parliament was call'd; who not obtaining ſuch a relief of forged Grievances, as they expected; pretended a conſtraint of taking up Arms in defence of their Liberties; and the Engliſh Zealots had recourſe to the Scots for their aſſiſtance, who immediately condeſcended thereunto, and thought it but Reaſon and Equity to joyn with them, without diſpute or ſcruple, (pretty tender-conſcienc'd Babes they were, in the interim! that's clear:) But they conſidering now was the time (if ever) to make their Markets, and their own Intereſt as much Engliſh as might be, came not off ſo roundly as they expected; wherefore they fell to battering, like Hucksters, and no bargain could be made, forſooth, without a Covenant: They would not joyn, except they might be (in a manner) all one with us; And this Union muſt be ſeal'd with that *Solemn League and Covenant*: What their meaning was therein, you ſhall underſtand by and by, by taking a view of their Actions, which are the moſt ſure Interpreters. *Yet even at that time, ſome men had their eyes in their heads, and many Objections were made at divers Expreſsions in the Covenant, and many Deſires for Explanations of ſome Articles more fully.* But the Scots ſtanding ſtiff upon their own Terms, and no Conjunction like to be obtain'd without the Covenant, and the Engliſh Presbyterians nececeſſities requiring no delay, (as they imagin'd) were glad to take

take it as it was offer'd, without farther question, or demur.

It was no sooner taken here at *London*, but immediately every one began to make his advantages, (through the multitude and ambiguity of Expressions) and by it to promote his several Interest; as if it had been made to engage unto a particular Party, not to unite two Nations in a common Interest. But above all the *Scots*, having had the honor of this invention, conceived themselves much injur'd by any that deny'd them the Prerogative of making an Interpretation; and in matter of Religion, urged their own Discipline as the only Pattern to reform the Church by; and their Plea had been far better, could they have proved it to be [*According to the word of GOD*] which Clause was most luckily inserted. Notwithstanding all the Reasons to the contrary, the Scotish Module was still prest: the Scot was willing to ride; and having (as he thought) the English fast bridled with a Covenant, he began to switch and spur: the Throne of the Kirk was the stalking-horse to catch Geese; and if that could have been settled, then there had been no denying them whatsoever they could ask; they would have seated themselves finely in this fat soil, and surely too; there would be no removing them out of our Councils, whereof they had then been Members and Partakers. For had the Kirk-Interest been once confirmed among us, then by vertue of that Authority which they use, to controle the Civil Power; the Parliament must have been subservient to all their Ends and Purposes; and since the English Puritans (had been as they say) constrain'd (to make their party strong, and maintain

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Correspondencies for their own preservation) to gratifie their Scotish Founders in all their Desires; so that the Scots might easily have translated the Covenant-Union, to as good as an absolute National-Union, by gaining a Joynt Interest with us, in our Affairs for ever; and consequently, in all the Profits, great Offices, Councels and Concernments of this Nation.

Now whether this were their Design or not, in the Covenant, *ab origine*, I shall not now determine; but let it be judged by their insolent behaviour here among us, after they were admitted to our Councils: And therefore in the next place, I shall examine their Proceedings, which most evidently represent them in their intentions.——It sufficed them not after they were come in, that they had an equal Power with the Factions in the Committee at *Derby-House*, which was allowed them; but driving a powerful Party in both Houses, they took upon them to meddle with matters relating to the future peace and settlement of the Nation, much pretended, but not at all intended; and that distinct from their own too; and to provide for an equal Interest with the Presbytery of *England*.

The first most notorious Evidence of this (though there had been many before) was discovered at the *Uxbridge-Treaty*, where the Propositions of both Houses being presented to his Majesty of blessed memory, it was found the Scots had so far provided for themselves by their Party in the Houses, That in time to come, the ordering of the English Militia, the power of making War and Peace, and all other Prerogatives of Government, were to be administred by a

a proportionable number of Scots, as well as English: A thing so ridiculous, and an Encroachment so palpable, that his Majesty, in one of his Answers, took notice of it, and said, *He was not so much an Enemy to the English Nation, as to sign those propositions:* or somewhat (I'm confident) to that purpose.

A second Evidence or discovery of their Encroachments, was made upon the delivering in divers papers, to the Parliament, at several times, wherein they disputed their claim, and ventured their Logick upon the Letter of the Covenant, to prove an Interest in disposal of matters meerly relating to our welfare (as was thought;) which they re-inforced afterwards with new recruts of Arguments, when the King came into their Army.

But not knowing how to maintain their *Arguments*, they were contented for that time to quit them, and the King too, upon such Terms as are notorious to all the World; who being at length reduced under the Power of the Parliament and Army, Propositions were sent to him at *Hampton-Court*, wherein no such provision being made for the Scottish Interest, as was in those at *Uxbridge*, their Commissioners here protested against them, accused the Parliament of Breach of Covenant, and complained highly in one of their Declerations, that they should be so neglected.

This may serve as a third Evidence of their Covenant-Design of Encroachment: Whereto may be added one more: When the King, Father of our most gratious Soverain, was at *Carisbrook-Castle*, whither the Commissioners of Parliament were no sooner arrived with Propositions again, but the

Scots Commissioners were at hand, and for the same reason, protested furiously against them. By which insolent Demeanors and *Expressions* from time to time, and crying up the Covenant for their defence, it is clear enough what their intentions were when they urged it unto the Presbytery of this Nation; and notwithstanding all the specious pretences of Brotherly love, their Design in it hitherto, hath been only to screw themselves into an equal interest with this our Nation.

Having smelt out their project thus far, give me leave to trace them on to the end, as succinctly as may be.

The Royal Party being suppress't, and so no farther occasion to make use of the Scottish Army, the Parliament with some difficulty made a shift to send them home into their own Country; but being defeated of their Aims and *Expectations*, they could not so rest: having failed of their *Ends* by pretending for Parliament, they resolved next to try what they could do upon the Kings Score; and so the Grandees turn'd the Tables, in hope of an after-Game, by closing with Duke *Hamilton*, upon the Royal Account; not doubting, but if they gain'd the Day this way, to recompence their Travels with much more advantage. The Covenant like a *Nose of Wax*, apt to be turned any way, served this *Enterpize* every jot as well as the former; though the Design were different from what it was, the Great ones not caring much what became of the Kirk-Interest, since they had agreed for the security of their own; which must needs have been very considerable, if they could have redeemed

deemed his Majesty, and restored him into the condition of an absolute Monarch. Therefore the Kirk seeing themselves left in the lurch, thundered out their Curses amain, upon that hypocritical Engagement, as destructive to the Covenant.

But the Grandees being at a loss likewise, upon Duke *Hamilton's* Defeat, were glad to cry *Peccavy* to the Kirk.

Within a while after, a new Door of Hope being opened to them, by the Right of Succession which they knew belonged to his present MAJESTY; they to ingratiate with him, proclaim him their King: and here the Grandees and the Kirk joyning hands again, become Friends, and offer their service for his Restitution upon Termes of the Covenant, which was pretended to be framed at first for the preservation of the Parliament, and the Liberties of the people, against Regal power; but is, now that the Scots conserve their Design no longer that way, become the ground of their compliance with his MAJESTY; being resolved this way, since they have failed in all the rest, to try whether they could accomplish their profane Projects through the Covenant, by insinuating themselves into places of Honour, Profit and Power, that they may domineer in the Possessions, as their *Pharisaical Priests* would over the Consciences of the English.

Thus having made way, in discovering what the Design of the Scots hath ever been, and is at this instant; certainly no Man, that is Master of a true English Spirit, but will abhor the Hypocritical Pretences and Encroachments of that perfidious Nation.

Therefore it being evident that their Design in urgeing the Covenant upon the Presbyterian here in *England*, was only to insinuate themselves into an equal Interest with our own Nation; I shall in the next place, discover the great Inconveniencies and Hazards that our Nation must of necessity have undergone, in case it should happen as they ever endeavour'd, to be knit together in a National Union.

A National Union hath been often whispered among them heretofore; and there's no doubt but they would bid high for it, If ever they have occasion; and then it must needs have been a very fine world, when we had been confounded with a miscellany of Scotish and English; when Scots should have been competitors with us in point of priviledge, vie wealth with us in our possessions, Honours and Dignities, and they would either have impos'd new Laws upon us, or alter'd the old, according as they judg'd, it for their advantage; for a Scotch-Covenanters stomack will allow no distinction betwixt *Presbyter* and Independent, but can digest the Estate of an English Covenanter, without so much as a scruple of regret or compassion.

But it is a very great wounder, since the stage-play of the Covenant, and the Actors are brought on this side the Curtain, and we know what they are, through all their *Disguises*, and what they aim at, that yet many of our English Nation should be so stupid as to be led away with their cheats and pretences for a Reformation; since it is evident that their chief Leaders and Sticklers gape onely after *Profit* and *Preferment*, and (according to the custome of all Forraigners in Arms) will make no distinction between Friend

friend and Foe, so they may satisfie their covetous and ambitious ends.

And for a conclusion to the whole, as to their actions, that these particulars may appear more solid then meer insinuation, give me leave to confirm what we have said concerning them, by some Authentick Examples; it being an ordinary case in the World, That* Common-wealths & Kingdomes have been often oppress'd by those Forraigners, that came, or were invited in, as Friends, to give their assistance; and so would they have done undoubtedly, had their power been suitable to their will.

* *Ab illis exercitibus quos defendendi sui causa attraxerunt everuntur.* Pecucer. *Auxiliatores ut solet. fieri, postea fiunt Domini* Strigel. 2 Parallp. 28

Here before I proceed, let me call to mind a story of the Hedgehog in the Fable, who being almost dead with cold, chanced to light upon a Foxes-Kennel; where, asking for entertainment, the Fox more compassionate then wise, grants his Request: but the Hedgehog, as soon as he recovered warmth, began to bristle and prick the Fox; who complaining of his unworthy carriage, the Hedghog made answer, *That if he found him troublesome, he might leave him, and seek a new lodging.* I shall leave the Application to those that would entertain the Scots as Friends, to consider whether they should find more courtesie from them, if they had power here, then the Fox did from the Hedghog, or then other Nations have had from the friendly pretences of forraign Auxiliaries.

Concerning this, there are several Presidents.

The *Macedonians* being invited by the *Thebans*, to assist them against the *Phocians*, made Justin.

a shift not only to seat themselves amongst the *Thebans*, put under the conduct of King *Philip*, made way to the Conquest of all *Greece*.

So the *Persians*, coming as Friends to aid one part in a Civil Division in *Caria*, suppress'd both, and depriv'd that Commonwealth of its liberty. Xenophon, li. 7.

And the *Carthaginians* in the first *Punick*-War, received more prejudice from the *Celtæ*, their Confederates and breathren in Covenant, then from the *Romans*, their Enemies.

The *Goths* and *Vandals*, being invited by the Emperor *Theodosius* for his assistance, deprived him of *Italy* and *Spain*. Afterwards, the *Longbeards*, or *Lombards*, being called in by *Narses*, against the *Goths*, seated themselves for above 200 years in that part of *Italy*, which from them, was called *Lombardy*. Pezel. par. 4. pag. 6. 13

A quarrel happening between the two *Saracen Sultans* of *Persia* and *Babylon*, the *Persian* called in the Turks, under the conduct of their Captain *Tangrolipix*, out of *Scythia*, who seated themselves first in a part of his Dominions. Chea Annum Christi 8.0 Chytræus in Apoc. cap. 9.

In the time of the Emperour *Frederick* the Third, the Princes of *Italy* being in contention, the Pope called in the *Spaniard*, and several other Princes, to compose the Quarrel; which being done, a new one arose betwixt the Auxiliary Princes, for the Lordship of *Italy*; but the *Spaniard* drave away the rest, and made bold to keep possession himself. In Chron. Phil. li, 5.

Thus likewise the *Spaniards* being invited into *Sicily* and

and *Naples*, to free them from the *French*, did indeed expel the *French*, but poſſeſſed both Kingdoms themſelves.

On the other ſide, a controverſie ariſing betwixt *Lewis*, and *John Sforza*, for the Dutchy of *Millain*; *John* called in the *Spaniards* to his party, and *Lewis* the *French*; but the *French* driving *John* and the *Spaniards* away, made themſelves at that time Maſters of the *Dukedom*, and carried their Friend *Lewis* priſoner into *France*.

Thus, in old time, our Anceſtors, the Saxons, being called in by *Vortigern*, the Britiſh King, to aſſiſt him againſt the Inſions of the *Picts* and *Scots*, turn'd their Arms againſt the *Brittains*, and driving them into *Wales*, tranſmitted the poſſeſſion of this Iſland, to us their poſterity. Sam. Daniel.

So the *Scots* likewiſe (as *Bodin* affirms) being called in to the aſſiſtance of the *Picts* againſt the *Britains*, poſſeſt themſelves of the beſt part of that Kingdome, which they hold at this day. John Bodin. li. 5. cap. 5.

And now I would fain know of the Admirers of the Scottiſh Nation, what aſſurance they can have, notwithſtanding their fine flouriſhes of pretended friendſhip, that they ſhould not ſerve us, as their Anceſtors did the *Picts*; or as others did other Nations, whom the oppreſt under as glorious pretences, leaſt they ſhould get the power into their hand; eſpecially ſince of late time they have made ſo many palpable Diſcoveries of Encroachment upon the Engliſh.

Seeing

Seeing therefore, that their Covenant-Cause appears a Cause for Intrenchment upon our National Interest, rather then for Religion or Monarchy; I may reasonably conclude, That it concerns all Parties whatsoever (if not for the misery that would follow it, yet out of a detestation of their Designes and Endeavours) to shake them off, and utterly relinquish them.

As for the English Presbytery, whence it was, hath been manifested already; but for what ends brought into *England*, is not here to be disputed: But if we should grant the intentions of its first fautors to be pure in the Fountain, (as they would fain maintain, though we are satisfi'd to the contrary) yet it appears polluted in the streams, by the corruption of their Successors: for, as the Primitive pretences of it were high and glorious, in its infancy; so being grown up to maturity, it hath (after the manner of all other things that participate of worldly mixtures) in time contracted so many Adulterations of worldly Interest, that it hath lost the Beauty which it once appeared to have, and serves every Sophister, as a Cloak to cover his ambitious Designes.

But since it is arrived, notwithstanding, to such height, in the opinion of many, as to be cryed up for the only pattern of Government under the Gospel; this is to be imputed to the blinde Zeal of those that are misled, and the Deceitfulness of the Leaders, rather than the intention of its Author, Mr. *Calvin*, as it appears: for he never seem'd to stretch his Module so far, as the Necessity and Universality of *DIVINE RIGHT*; but seems onely to have

hew

hewn part of the Building out of the Rock of the Scriptures, and piec'd up the residue by politique Rules, such as he conceiv'd might sound nearest the Text, and serve most conveniently to cement the disjoynted Members of the then broken and tumultuous Commonwealth of *Geneva*, into an intire and well-compacted Body.

It was no sooner lick'd into Form there, but (as it is the fate of all things new) it began to be much extoll'd and admir'd; and the fame thereof spreading in *England*, as well as other parts, wrought in many of our *Country-men*, an itching desire to go thither, and instruct themselves in the Nature and Customs of the Government; where, of Spectators, they soon became Proselytes; and returning home with new affections, look'd with an Eye of Disdain upon the Bishops, as if themselves had indeed found out the Pattern in the Mount, because (forsooth) the words, *Presbytery*, *Elder*, *Deacon* and *Assembly*, &c. sound more Gospel-like, then *Dioceſs*, *Church-warden*, *Arch-deacon*, and *High-Commission*, &c. With these Terms the * ordinary sort of Religious Persons, not able to see through the Shell of words, into the Kernell or substance of the business, were easily led to a belief of high matters; whereas this new form, like the *Trojan* Horse, brought an Army of Mischiefs in the belly of it, which have of late years been sufficiently discovered.

* *Maxima pars vulgi capitur Ambagibus.*

For immediately after the Episcopal Form was abolished here, as corrupt and Antichristian, the chief Sticklers of the Presbyterian Faction began to shew their Teeth; and sitting in an Assembly cheek by

jole with the Parliament, intermedled with their Affairs, laboured to twiſt their Church-Diſcipline with the intereſt of State; claimed in their open Pleas, Diſcourſes, and their Confeſſion of Faith, a Power in themſelves, diſtinct from the Civil, and demanded the voting of this in both Houſes, as *Jure Divino*, that ſo by degrees they might creep, till they had got to ſuch a height, that none ſhould be ſole Lords and Maſters, but they and their Confederates.

Theſe, and many other pranks they play'd, in hope to erect their intended Domination: And though (being often required) they were never able to ſhew their Pedegree from the Apoſtles, or derive the Lineaments of their Form from the Body of the Scripture; yet they preſt it on ſtill, and wanted not their Party in Parliament, with the aſſiſtance of the Scots (whoſe Intereſt it was) to ſecond them. But all is blaſted, and their ſpecious pretences found out to be nothing but Hypocriſie and Diſſimulation.

Yet were there perpetually, when they found their Cauſe to falter, Presbyterian Juglings in private, Murmurings abroad, and Mutinies in the Pulpit; ſuch well-acted Lamentations for the glory of the Kirk departing, and the loſs of their *Diana*, that every Prayer was a Stratagem, and moſt Sermons meer Plots againſt the Government they lived under.

Thus the nature of their Deſigne being diſcovered, give me leave in the next place to manifeſt the vanity of their Hopes, that if men will not forbear for ſhame of its hypocriſie, they may yet, in conſideration of the many ſad Conſequents which may follow.

For

For though they use all possible means to draw in the Royal Party to their own, yet it can never be effected: for the Royalists look upon them still (and that not without apparent reason) as the Authors of their misery; for they reduc'd our most sacred King *CHARLES* the first, *Diminutione Capitis*, in the condition of a Captive; they spoil'd him as a King, before others executed him as a private Man; they depriv'd him of his Earthly Crown, and kept him languishing; whereas a reverend Father of the Church says, * *Others were more courteous in sending him to an Heavenly.*

* See the Irish Bishop's Sermon at the *Hague*, in print.

As for the inconveniences which the Presbyterian Designe would bring upon the whole Nation, guess at them by these following Particulars.

Besides the many Mischiefs it would bring upon the Nation in general, the Royalist can no ways be content with it; nor indeed, have they any Reason for't, being absolutely destructive to Regal Dignity.

It never was embraced yet, by any one Nation, in a National Form, but by *Scotland*; this, as * One observed, was done in the Minority of King *James*, when the Scotch Lairds and Clergy doing all as they lifted, at length parted stakes, (though the Clergy then got, and still hold the better) that when he came to age, he found the Fable of *Ixion*'s *Juno* moraliz'd upon himself: for, as he embraced a Cloud, in stead of a Goddess; so the King, when he thought to grasp his Scepter, laid hold on a Manacle,

* See the Case of the Kingdom stated. *Anno* 1647.

which kept his hands so fast, during his abode there, that he could never act but what they pleas'd to let him, according to their own Directory of Church and State. And in process of time, this Heat of Presbytery proved such an Hectiq; in the Body politick of *Scotland*, that the substance of Kingly power was utterly consumed (and nothing left) as we see at this day, but the bare Bones, the very *Skeleton* of Monarchy.

But 'tis taken *pro confesso*, the Presbyterian would have a King; yet such a one as should only bear the Name, a Scare-Crow of Royalty: and he does pretend to maintain the Monarchical Form, yet actually destroys the very Fundamentals of Monarchy. Now what prejudice will it be to us, if this Discipline should take? for besides, though this mad Presbyterian Form destroys Bishops, and clips the wings of Regality, it will not be so contented, but intrench also upon the Gentry in their own Lordships, by a strange way of Parochial Tyranny, and bring all People into the condition of meer Gally-slaves, while the blinde Priests sit at stern, and their Hackney-Dependents, the Elders, hold an Oar in every Boat.

Now were these Priests seated here (as they are in *Scotland*) in a sure Succession (as it hath been long since * observed in Print) a correspondency being cherished between a Clergy of the same Garb and Humour, in both Countryes; they might finely toss Thunderbolts of Excommunication on both sides, to gratifie each other; and so be able to terrifie all persons that durst be averse in either Na-

* See the Case of the Kingdom stated. *Vt supra.*

Nation; and promote such onely to places of Honor and Profit, whose poorer spirits will vassalize their Genius to serve the ends of the Kirk-Domination. And this it was that at first caused so much bauling about the Covenant.

Besides, one Reason more why Presbytery is so much destructive, is, because of the *Popish Trick taken up by the Presbyterian Priests, in drawing all secular Affairs, within the compass of their spiritual Jurisdiction, And this they do, by means of that awe wherein they pretend to hold the Consciences of Magistrate and People; the one being lyable, as well as the other, by Suspensions and Excommunications, to be exploded at pleasure, as scandalous sinners. This appears by that large extent of their Authority, in judging of scandalous sins, which reaches almost to every action of humane life; so that all the people, besides their Favourites, (from the Counseller to the Begger) must at every Turn stoop like Asses, to be ridden by them and their Arbitrary Assemblies.

** In ordine ad spiritualia.*

Now therefore considering what the Nature and Designe of the Presbytery is, and what mischievous inconveniences must unavoidably follow it; I leave it to every reasonable man, whether he thinks he ought not disengage himself from that unreasonable and factious Party.

But I must not leave him thus; I have a VVord or two more for him, like it, or leave it.

He is one whose Loyns are far more fruitful then his Brain, and the Issue of both, alike spurious. He is one of the more serious Rabbies of the time; a Linsey-

Linsey-wolsey Elder of the people, who weaves his home-spun Lectures with News and Divinity, and dresses all his Poliricks and Discourses in a Scripture-mode, to make them passe the more currant among his Proselytes; and yet will set both Scripture and Conscience upon the wrack to bring about his own end. He has ever had an ambition to ride a Cock-horse upon *Jure Divino*: but sure men will have more wit, then to be ridden like Asses, or the foals of Asses, by the Babylonish *Jockies*, notwithstanding their *Jus divium*.

He came out of *Scotland* mounted on a Galloway-Nag, to Westminster at first, and the Houses were fain to furnish him with Provender; therefore it would be but impudence in him to think to prance and caper as he has done heretofore. He can sing a *Hosanna* to the Mother-Kirk, and will offer to conjure up Saint *Peter* and Saint *Paul*, with all the rest of the Disciples and Primitive Saints, to bear witness to her Christendome, unless it be *Timothy* and *Titus*, whom they look upon as Bishops, and so no competent witnesses touching the right of Classicall or Congregational Eldership. He will be sure to cry down the Divine Right of Episcopacy, and so be the cause, that like wild Beasts without Bridling, Men wander and range as they please, with all Licentiousness in Doctrine and Manners, and run over all the Boundaries of Civil Relations or Propriety, to make way for a Pious Parity and Communion, whereby we may all walk together in pure Familiarity, without either respect of Persons or Sexes. He has a Motley Face, and a Medley Conscience; and 'tis a thousand pities but that his Picture should be

taken

taken after the fashion of those squint *Italian* Pieces, which present a Saint on one side, and a Monster on the other.

He's a divine *Jocky*, that drives as furiously as *Jehu*; and will run out of his small Wits with switch and spur, for preferment. He could willingly creep into the Vice-Chancellour's Scarlet, or the Deanery of *Christ-Church*; and if he does at any time, 'tis translated into the name of *Mastership*; to shew that he never intended Reformation should reach any farther then to change the prophane names of *Bishops* and *Deans*, into *Elders* and *Deacons*; who may enjoy the old Possessions under a new Form, without such unsanctified and superstitions Titles, which are the onely stumbling-blocks to the converted Gentiles, in the High-way of Sacriledge.

He's a vile Cobler of Controversie, a dull a-la-mode-Reformer, a Translator of Antiquity, that hath pull'd the Church all to pieces, and knows not how to patch it up again; that hath shaken the very Fundamentals of Religion, and then endeavours to bungle it with odde topperies of his own invention: for the ancient Creed of the Church being quite out of fashion, he has cut out a Confession of faith, according to the large proportion of his own VVisdom; and wyre-drawn the business above twenty yards in measure beyond the *Alcoran* or *Talmud*. He is one that drives a great Trade in the Trafficks of rich Livings, betwixt *London* and the Country; and so gets a pretty Revenue to hold up Usury, and find Caudles of Consolation to cherish his Zeal, and leave Portions to the Children of *Presbytery*.

He is a Stoical Pretender, a Mammonist, an Epicure

of

of the Long Robe, and delights infinitely to bathe himself in the Golden Streams of Sacriledge. He's a bleating Bell-Weather of the General Assembly; and whereſoever there appears any Loyalty, he gives an Alarm to his Lung-pipes immediately; then out comes the Son of the Kirk in array, with all the Bag and Baggage of Uſe and Application, to bring up the Rear of his Sermon. Nay, rather then fail, Antichriſt and Monarchy ſhall both be brought together to the Stake, and baited by the mad Dogs of the times, to inflame the Multitude.

But though they have done this over and over, 'tis all to no purpoſe: for the Bag-pipes draw little or no Company at all now; and are as little regarded as Ballad-ſingers, that are alwayes in one Tune. *Reformation* and *Chevy-Chaſe* are much of the ſame credit and ſtanding. And ſince the people have ſeen Covenant and Concupiſcence (the two Twins of our Mother-Kirk) walk hand in hand together, they are willing now to part them. He's a holy Bellows-mender of the flea-bitten Synod, that knows how (upon any occaſion) to blow the coals of the Altar, to make a Sacrifice of Cities and Kingdomes. Be confident that he acknowledges no Holy-days, becauſe there is ſuperſtition in *Eaſter*, but none in Uſury; and he is not at leaſure to minde the Reſurrection, or *ſeek thoſe things that are above*, having ſo much to diſpatch about Traffick here below; which buſineſs he proſecutes with extreme devotion. But if you ſee him upon a Faſt-day, at a Summers Exerciſe, when he baits his Text, and himſelf into a Bathe, you would take him in the Pulpit, for *Cornelius* in his Tub; and if a *Cavalier* chance to preach on Good-Friday,

Friday, be confident he's clapt in prison, to shew unto the world, that their Easter-Devotions are suitable unto their Christmas; and that they care as little for the sufferings, as the birth of our Saviour. For Zeal (forsooth) that fiery Gossip will not permit an Union with the Cavaliers, by any means, unless they will yeild to have their consciences crampt with the Covenant. He's a Divine Puppit that is trimm'd and trick'd up with the fine Phant'sies of the Directory, and Confession of the New Cut; as also all the Whimsies of the Modish-Garb of reforming. He's a true *Boanerges* of the Kirk, that can level his Thunder-bolts against all such as shall presume to be obedient to their Civil Governors. Nor are the Governours in any better condition then the people; for they are affronted by every ranting Presbyter, that raves in the Pulpit, like a Conjurer in his Circle; and dares first raise the Devil with false Doctrine, and then deliver up to him all the Peers of the Realm by an Excommunication: from whence there can be no redemption, but at such a rate, as shall cost them the best of their Priviledges, and make them untruss upon the Close-stool of Antichrist, better known by the name of the Stool of Repentance. He is never well but when he is riding both King *, Lords and Commons at his pleasure, and whipping them on with sharp Censures, that like tame Mules of the Kirk, they may carry all the Bag and Baggage of the Brethren to the promised Land, whither they have ever been journying to fetch that pattern out of the Mount, which will make us all weary of our lives, if we ever be so mad as to entertain it when they get it. But if these present times hold

* *GOD bless his Majesty.*

wherein Loyalty flouriſhes, and Majeſty ſwayes the Scepter; the blew Sir *Johns* may return to their ten pounds *per annum*, and Sunday-pudding: which is a ſad thing to think on, and will ſooner break the hearts, then the bellies of the fat Calves of Reformation.

In fine, Mr. *John* is all Zeal, no Knowledge; all Purity, no Humility; all Simplicity, no honeſty: and if you never truſt him, he will never deceive you. Now as for the Northern Fraternity, whoſe Brotherly zeal tranſported them heretofore on this ſide *Jordan*, to help drive out the *Amorite* and *Hittite*, heaven ſend them the bleſſing of *Encreaſe and multiply*, at home; ſuffer Presbytery and Bag-pipes to flouriſh beyond *Berwick*, and keep them (for the future) from making a Mouſe-trap of the Covenant to catch Engliſhmen; and ſend them good ſtore of charity and ſucceſs to plant their Diſcipline where more need is, among their Brethren, the ſons of *Anak*, in the *Highlands*.

To conclude, take this ſhort deſcription of our Presbyterian-*Jehu*, as it was formerly penned by divers that in other Ages had experience of him.

A Presbyter is an Eſſence that needs a double definition: for he is not what he appears to be. He's a Church-Rebel, or one that would exclude Order, that his brain might rule. In things but ceremonial, will ſpurn at the grave authority of the Church; and out of needleſs nicety, be a thief to himſelf of thoſe benefits that God hath beſtowed on him. A thing of ſo croſs-grain'd a temper, that ſhould the Church

Church enjoyn clean Shirrs, he'd wear ſuch as were lowſie. Shew him a Ring, he runs back like a Bear, and hates ſquare-dealing, as being allyed to Caps: A pair of Organs blow him out of the Pariſh, and is the onely Gliſter-pipe to cool him: A Surplice will ſooner cure him of the Chin-cough, then the ſight of a Bear. He is a diſeas'd piece of *Apocrypha*; bind him to the Bible, and he corrupts the whole Text: *Ignorance*, and *Fat Feed*, are his Founders; his Nurſe is *Railing Rabbies*, and *Roman Breeches*; his life is but a borrow'd blaſt of wind: for between two Religions, as between two Doors, he is ever whiſtling. Truly, whoſe Child he is, is not yet known; for his Faith willingly knows no father. When he makes a Speech, 'tis ſomewhat ominouſly with his Neck awry, as if *Mahomet*'s Pigeon ſhould come and prompt him in the Ear. He gluts himſelf with Sacrilege, fearing no ſurfeit upon the ſweet Morſels of the Crown and Cathedrals: He faſts once a moneth, and feaſts all the year after, to ſtarve Loyalty quite out of the Kingdom: His tender Conſcience can ſtrain at a Gnat, and ſwallow a Camel: The flame of his Zeal ſhin'd ſo brightly, that it once converted all the Ornaments of the *Church* into Tinder, to furniſh his own phanſie with new Lights. He turns the Church into a ſtable, and ſtables into Churches, that our Saviour might be preach'd where he was born. *Reformation* is his ſtalking-horſe; and though he be no *Roman Catholick*, yet he is a *Pariſh-Pope*; one that knows no ſubjection to *Mitre* or *Scepter*: No Jeſuite demands more blind and abſolute obedience from his Vaſſals; no Magiſtrate of the canting ſociety, more ſlaviſh ſubjection from the Members of that travelling ſtate, then the Presbyterian Hypocrite expects from his

Lay-Pupil. Nay, they must not onely be obeyed, fed and defended, but admired; and that their Lay-Proselytes do as sincerely, as a shirtless Fellow with a Cudgel under his arm, does a Face-wringing Ballad-singer. 'Tis a demure creature full of Oral sanctity, and Mental impiety; a fair Object to the Eye, but stark naught to the Understanding. He holds it lawful to steal, so it be from the wicked Egyptians. He hates no Wore, like the Whore of *Babylon*. If he meet *per accidens* with a *Tabitha*, he can court her with a *Hail Sister* to be her Incumbent; and perswade her 'tis nothing but Zeal that moves him forward. He's a snuffling Rabby known by these marks; a long-wasted conscience that can out-stride a Colossus, a Gnomon-Nose, a wrought-Cap, a swaggering pair of ears, and not an inch of hair.

Cleaveland. *If you meet any that do thus attire 'em,*
Stop them; they are the Tribe of Adoniram.

He is an unlucky Bird that us'd formerly to croak about VVestminster-Abbey; and if this Daw were not often cramm'd, you were sure to hear of it in the next Fast-sermon: then would he beat up all his Drums in the Pulpit, and thunder against the ungodly. He's a pious Thief that did so pill the Royalist, that he lookt as bare as a *Scotch Laird* in sackcloth, sitting on the stool of Repentance. He has trimm'd the Cavalier worse then the angry Barbers of *Grays-Inn* use to do a Bayliff of *Middlesex*. His fiery Zeal keeps him continually costive, which withers him into his own Translation; and till he eat a school-man, he's hide-bound: Give him advice, you run into Traditions; and urge a modest course, he

cri-

cries out, *Councils*. He dares not be honest, for that loves order; yet, if he can be brought to ceremony, and made but Master of it, he is converted. He's a gilded Pill composed of two vertuous Ingredients, Natural Dishonesty, and Artificial Dissimulation. Women and Lawyers are his best Disciples: the one (next fruit) longs for forbidden Doctrine; the other, to maintain forbidden Titles: both which he sows among them; yet he lives religiously according to outward appearance, and will not revel it in a shoreless excess. He can better afford you ten Lyes, then one Oath; and dare commit any sin guilded with a pretence of sanctity. He had rather see Antichrist, then a picture in a Church-Window; and chuseth sooner to be half hang'd, then see a Leg at the Name of *JESUS*, or an Auditor stand at rehearsing of the *Creed*. He usually makes moving sermons; for most of the people go out of the *Church* before he has done. His *hums* and *ha's* with the help of salvation, consume the best part of the hour; and is of so good discourse, that he dare challenge the *Almighty* to talk with him *Ex tempore*. Besides, he is so sure of his salvation, that he will not change places in heaven with the Virgin *Mary* without boot. He has nick-named all the Prophets and Apostles with his sons, and begets none but Vertues for his daughters. He will be sure to thwart the Bishops, though it be accompanied with an absurdity: like the *Islanders* near adjoyning unto *China*, who salute by putting off their shoes, because the *Chineses* do it by their hats. 'Tis such a creature as *Pliny* ne'er wrote of; and the like was not to be seen in *Noahs* Ark.' Tis a violent Thing made up of *contradiction*: if he fast on any set day, 'tis certainly

on

on *Sunday*; but he will be sure to feast on *Friday*. His opinion has turned his zeal into madness and distraction; and out of his blinde and uncharitable pride, censures and scorns others as Reprobates; or out of obstinacy fills the world with brawlings about undeterminable Tenents: and being once elated with the pride of his Faction, doth so contemn all others, that he does infringe the Laws of humane society. He's a saint of the new Translation; or if you please, a sainted *Salamander*, that lives in the flames of Zeal. A stubble-goose, that hath fed high in this Harvest of Reformation: the prime Grandee of the factious flock. An Apocryphal piece of University-Mummery: a holy Pick-lock, that can open mens consciences, and pick the purse of the City with ease and dexterity. A Gun-powder Politician, that loves to make Fire-works for the destruction of the Loyallist. A Divine Squib-crack. The meek man of God, or the hypocrite in grain. An University-Canker-worm. A grievous plunderer of the Saints in *Church*-windows. A right Pharisaical Jew; one that will compass sea and land to make a Proselyte. A pious Pulpit-cuffer. A deadly spit-fire. Such a stubborn lump of sanctified flesh, that you may as soon perswade the Scot to forsake his craft, the Jew his avarice, or the Pope S. *Peters* Chair, as the Presbyter to leave off his Fanatick whimsies. In fine, he is so much Knave, that 'tis nonsence to call him Fool.

I could make it appear, how all seditions almost and rebellions in *Scotland*, have been set afoot or fomented by this Government Presbyterian: how neighborly feuds have been encreased and entertained: how moneys collected for the relief and support

of

of *Geneva*, were by the chief *Gamaliels* and Presbyters interverted, imployed to raise and pay souldiers to aid and assist the Earl of *Bothwel* and his complices in Rebellion against the King. I fear I have wearied you already; the subject is everlasting, and I am weary of it.

If I should give account of the late practises and tenets of this late *Covenant*, it were possible to let you see that it hath far exceeded all the mischiefs ever their Forefathers did, although they tread in the same footsteps.

To shut up all, give me leave, in the close, to give the Articles of their Apostatical Creed inconsistent with Monarchy, which they hold as the twelve Articles of the Apostolical Symbole. I will touch onely the prime of those; for their other Articles, they are so many, and of so vast an extent abounding in Negatives, that as King *James* saith well, *He that would keep them, is not able to retain them in his brain, but must keep them in a Table-book.*

The Articles of the Dogmatical Presbyterian Faith inconsistent with Monarchy.

Their Dogmatical Creed.

1. THey preach and maintain, that the Church is the House of God, the civil policy and Government are only the hangings.

2. Next they believe, all Ministers are *pari consortio honoris & potestatis præditi*, that there must be a parity in the Church. Joyn these two together, and you have a fair way for Democracy.

3. They

3. They vindicate to themselves and their Consistory, a soveraign, compleat, universal, independent power in all things spiritual that concern salvation: they have not onely the directive power, but the Legislative also; and all temporal things in order to salvation and religion, come within the verge of their Scepter. All soveraign power, whersoever you fix it, (whether in one, as in a Monarchy; or in few, as in an Aristocracy; or in many or all by vicissitudinary turns) have onely the Executive power to do as they command; and is bound to preserve by its power, Laws, and Arms, their sacred and Cœlestial priviledges and soveraignty.

4. Whatsoever Laws civilly enacted by King or Parliament, they conceive to be against the Laws of the Kingdom of Christ; by their native proper intrinsecal right immediately derived from Christ, they may repeal and make void, discharge the subject to obey them. They may decree not onely different Laws of their own from the standing Laws of the Kingdom; but contrary, contradictory and destructive of them. And have withal so much co-active power, that if obedience be denyed to the Laws of this soveraignty, they can destroy the Souls of the subjects, by delivering them over to *Satan*.

5. No Minister preaching in Pulpit sedition or treason, or railing at King, Council, the prime Judges, is accountable, or punishable by King, Parliament, Council, or any Judicatory whatsoever; but from all he may appeal to the *Sanhedrim and Consistory* as the sole and proper competent Judge.

6. What Corroboration or civil Confirmation or Sanction they demand of the King, which he is able to

to do civilly, (for they will give him no formal interest in any sacred or religious thing) he is bound to grant it, and to obey them as Christs immediate Vice-Gerents: otherwise they may excommunicate him.

7. Reformation and preservation of Religion, especially to prescribe the way and orders of Reformation, is solely theirs.

8. The King is bound to put their orders in execution; but if neither He, nor his Council, nor his Parliament will do it, the inferiour Judges, the Nobles, the Commons; nay, every individual man to his utmost power, at their direction, are bound to do it.

9. That they may without warrant of supreme authority, assemble where and when they will, for God and Christs cause, and for the liberty and peace of Subject and Kingdom *in ordine ad spiritualia*; and there they may covenant together, swear and subscribe for the glory of God, the advancement of Religion, and conspire and combine in a mutual defence one of another, in this holy Cause and League.

10. They teach and maintain, that all Sovereignty and Majesty in a King, is originally, immediately and properly derived from the Community, and that onely by way of a fiduciary trust, so that it is habitually and radically still in the people, and the King hath no greater portion or proportion than he hath by the first popular fundamental Constitution: And in case of deficiencie, the Collective Body may supply in Church or State the defects of his Government. For male-administration, the King is censurable; for enormous errours, he is deposable; and they may dis-inherit his posterity.

11. That a Defensive War is lawful against a bad King, or a weak King seduced by malignant counsel.

12. They may oppose and resist all his Officers and Commissioners by force and violence, if they come to execute his illegal commands: and if he will be so obstinate, that he will come in Arms against these good Christians, they resist not his authority, but his will; not his office, but his person.

Besides, their practice upon these grounds, is to bring all cases, all causes, under their cognition and judgement, *sub formalitate scandali*, by which the King is robbed of his sacred prerogative, the Judges of their authority, and all Subjects of their right and quiet. The rest of their extravagant Maximes, inconsistent with Monarchy and the peace of Government, are reduceable to those heads.

Thus not intending hereby to reproach any person particularly whatsoever, I have writ This. but to lay open to the world how dangerous a Government this is, not onely for Monarchy, but for all Governments whatsoever: and that our eyes being opened, we may chuse rather to endure any torment temporary, than to enter into this treacherous and damnable Covenant, destructive to Religion, King, Church, Peace of all, and the liberty of the Subject. To swear to these things, as established *de jure divino*, and to put on poor people to act treason and rebellion, making them beleeve they are Confessours and Martyrs. If this gives the Reader any satisfaction, I have what I desire: If

he doubt of the truth of any thing, I hope I am able to make all here good by faithfull and authentick Records or Testimony of such as are worthy of trust.

God save his Church, our King and Realm, from this Scourge; and give us Peace and Truth.

AMEN.

FINIS.